571 against the actual jobholder did not influence the Spanish authorities,
557 he resorted to his supreme argument, the great length of time that he had held the office in question previously and that now his turn had come again--it was time to shift office holders, as the Spaniards themselves did with their own governments and political positions!

594 f) Filial Society:--The Rifian (nuclear) family may be com-
595 posed of the father, several (i.e. up to and including four)[44] wives,
847 and legitimate children. Illegitimate children, along with their
848 mothers, are killed, and today, the mother of an illegitimate child usually kills it herself if her husband does not already notice it (or her).

768 g) Dissolution of Family:--This occurs only through the death
[587] of the father. When he dies, his eldest son takes over his duties as head of the family, if he is of age (i.e. old enough to do so); if not, the father's brother assumes this position and marries his brother's widow[45].

592 h) Family Relationships:--The father is the nuclear family's
593 legal representative and administrator, and he is thus responsible for the faults of its component members. He administers property freely and can disinherit his children. He punishes the members of his family at will, though he does not kill or wound them. He has the authority to marry off his daughters and sons, although in practice he may be thwarted by opposition on his children's part; the latter, if they are sons, may leave home, and, if they are daughters possessing a measure of spirit, they will be disgusted (by their father's behavior). The father distributes work equitably and evenly.

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65--In the Jbil of the Aith Waryaghar, hunting is entirely voluntary, and those who wish to hunt on a certain day go off in a group to do so.

66--In the Jbil of the Aith Waryaghar, the catch is invariably divided up equally among all the hunters present; and this holds true even if there are twenty hunters and all they catch is one rabbit amongst the lot of them.

67--As the catch is equally divided, so possible fines incurred are equally shared.

[411] 68--Usually a long stick, called r-mitrag, which is bound with copper wiring, and which Rifians can throw with incredible accuracy, killing birds on the wing with it, etc. Rifles were sometimes used to hunt rabbits during the Republik, but seldom, because cartridges were expensive and could be used to better advantage on one's enemies. Since [648] 1926, firearms have been prohibited in the Rif; for the Spaniards, [656] and their Moroccan successors, thought and think that the combination of Rifians and rifles was and is too dangerous to leave alone!

The radius of action of a throwing stick is not measured in the mountains of the Aith Waryaghar, although hunters there generally wait until an animal is up to five meters ahead of them before throwing, because if a rabbit's face is smashed up by a blow from a r-mitrag, the hunter who threw it is accused by his fellows of being [124] a poor shot. My informants state, furthermore, that what Blanco says [114] above is false, because of the invariably equal division of the catch.

It is always customary to pronounce the formula "B-ism-illahi [788] r-rahmani r-rahim!" (In the name of God, the Merciful, the Compassionate) before throwing at an animal, as this renders it halal (i.e. permitted to be eaten); but generally, if an animal is found dead, it is thrown away.

Hunting with ferrets (nims, pl. inimsan) as well as trapping (dhakhshifth, "trap") are also common. The owner of the ferret gets the head of any animal captured by it; and the owner of a trap has the right to any animal he finds there, although if it is inedible or tabooed, he throws it away.

[114] 69--This is a contradiction of a previous statement by the author, in which he says that each party must pay 50 duros.

70--This, of course, would almost always turn out to be the case (vide [593] remarks on inheritance of property by women). What Blanco does not say, [848] however, is that her brothers would probably kill both their sister and the man in question, especially if she became pregnant.

71--This means, as mentioned in note 50, six cojurors (the accused and five agnates).

72--This was in the Republik. During Spanish times, a person was fined 5 duros (25 pesetas) for failing to take food to the fqih, and since independence the fine has been doubled to 500 Moroccan francs. Even in the Rif, the cost of living has gone up!

[114] 73--The dhwara concept of sending out a different shepherd or goatherd every day to pasture the animals of the jma'th by turn has never existed among the Aith Waryaghar.

A, [For information on the inheritance of property by women, see pp. 207-208--Analyst]